2: Damm et al. --211 (1909) 1938 Woleaians
116, 757 Faraulep

There is some medical information. When a person has elephantiasis, the kowádewad plant is thrown in the flame, and then the patient warms himself in front of it. The natives use tsél as a healing plant for framboesia, and they prick the ulcers in syphilis. Splints of little sticks are used for broken arms.

4: Krämer--277
116, 757, 192

(1909) 1937

Woleaians
Woleai

medicine man	tautafé'i
wound	gopiteg
vein	vag
small ulcer	lõs
phlegm	más
hydrocele, large	mõr, mõrulap
diarrhea	dadjikedj
cough	fef'fag, fágafag
hiccough	mator
belch	gúrer
yawn	mõlegatol

28: Spiro--4 [4] (1947-48) 1949 Woleaians
116, 177, 771, 757 Ifalik

"In other aspects of culture little acculturation is to be found. Native religion and medicine is intact, despite the introduction of western medicine by the Japanese. The Navy has continued the Japanese policy of holding sick call on its field trips, and of leaving medical supplies with the chiefs. The only item the natives use, however, is cotton, which is used for a head decoration in their dances.

In religion, proper, I found on evidence of borrowing, of whose source, my informant was completely unaware. Arogeligar, the medicine-man, told me what was ostensibly a native creation myth, but which was, unquestionably, the Genesis story. When I asked where he had learned the myth he insisted that his paternal grandmother had taught it to him. Its origin, undoubtedly, is to be traced to missionary influence. Arogeligar, incidentally, was the only person who knew this story. The chiefs, who are the repositors of the folklore, were ignorant of it."